The New Unity

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Talk ye each one with his neighbor:
So our very speech shall savor
Of what best is in the heart.
For who goeth not apart
Nor seeketh far and wide to find
Comrades fitted to his mind,
But fits his mind to them that be
At his side, that man is he
Embraceth God's fraternity,
And entertaineth unaware
Angels countless as the sand,
And sages thronging in the land,
Unrolling scriptures everywhere.

—From the Third Church Greeting to the Western Unitarian Conference, May 16, '95.

TRUE heroism lies not in abandoning the actual opportunities because they are not ideal, but in patient, persistent working of the actual toward the ideal.

IF we are unhappy, if our mortal life refuses to take upon itself the peace of the immortal, it is because we have been looking backward and not forward. We have been trying to recall a bliss rather than to overtake it.

HE is infidel to God who cannot persist. In cruder times the martyr's crown, the witness glory, was won by the shorter and easier road of the stake and gibbet. Today the call is to a higher and harder task—to live gloiously. Not he who wants to go to a heaven yonder, but he who labors to bring yonder heaved here, is the true successor to the martyrs. He is a fellow-laborer with Christ and joint heir with all the saviors of men.

CITY AND STATE is the name of a four-column, four-page weekly paper which has just made its appearance under the editorial management of Mr. Herbert Welsh, the well known Philadelphia philanthropist, whose name is especially associated with the work for the Indians and for municipal and civil service reform. The special object of the new weekly is to expose political corruption and work for good government. With Mr. Welsh and Mr. Wm. J. Skillman as editors, there is reason to hope that it may accomplish much. It starts out vigorously.

THE Central Conference of American Rabbis, the representative body of the Jews of this country, in response to a communication from the Board of Directors of the American Congress of Liberal Religious Societies, extending a cordial invitation to send three accredited delegates to take part in the deliberations of the next annual meeting of the Congress to be held at Sinai Temple, Chicago, June 4, 5, and 6, accepted the invitation with thanks, and Drs. D. Philipson, I. S. Moses and L. Grossman were appointed to represent the Central Conference at the annual meeting of the Congress.

How long will the pitiful idiocy of National party lines in municipal matters continue to excite and inflame party enthusiasm at election times. There are fifty republicans and eighteen democrats in the city council of Chicago. At this early date there seems to be forty followers of Johnny Powers, forty reminders of Ali Baba's original forty patriots. Do they consider party lines since their election? Does the honor of either party act as a deterrent to a replenishment of pocketbooks made thin by a soul stirring party canvass with brass bands and many party drinks? Has the salt of party loyalty lost its preserving savor, or did it ever have any savor?

As last year, arrangements have been made for special rates for those in attendance at the approaching American Congress, at the Lexington Hotel, a most comfortable place in the same block as Dr. Hirsch's temple. Rooms on the European plan can be secured at a dollar per day. To those preferring the American plan, accommodations can be secured at the rate of two and a half dollars per day when two occupy the same room. The general secretary will be glad to make arrangements in advance for any who so desire. Accommodations still more reasonable can be made at private boarding houses not far away.

AND still the needs of the solitary pioneer on the Pacific Coast find sympathetic response, and still we will try to give every willing heart a chance to pass on his NEW UNITY, hoping thereby not to carry satisfaction alone but to awaken still deeper and wider hungerings, to arouse what George Eliot calls "the parching thirst for a perfection undemanded by one's neighbors." A reader from Denver writes,—"I can thoroughly appreciate his want, for my own UNITY is a gift and I do so enjoy it. I will gladly pass it on to any one who misses its words of life and strength and cannot afford to pay for it. The Western people understand, as only we can, the awful want of a dollar."

The Western Unitarian Conference.

Again this body of tempestuous history has justified its existence by asserting its determination to live in the most decisive way possible. It gathered under circumstances which in many respects were ominous. For causes already alluded to in these columns it rallied with the dead weight of two thousand dollars arrearage, one half of which belonged to the year before, which the Conference in its nerveless condition at that time failed to face. And then it came together with the apprehension that perhaps difficult questions would have to be settled. There was a premonition that something would be done towards more clearly defining its relations and establishing its affiliations with other Unitarian bodies on the one hand and the American Liberal Congress on the other. This brought out a good attendance, perhaps a larger number

of delegates than has been seen for several years, and the Third Church, always hospitable, outdid itself. Its cordiality represented both meditated and unpremeditated art. Under these circumstances, the Conference settled down to prompt work with the most favorable conditions. The affiliation problem with the State Conferences and A. U. A. met universal approval, was indeed, not the solution of the time, but the solution towards which we have been gradually groping for ten years. The presence of three representatives from the East in a non-official but advisory capacity gave added confidence in the new plan which will be found in another column.

The solution of the relations to the Liberal Congress was also manifestly the thing to do. In the facing of the question came the solution. However much the individual members of the Conference might hesitate or doubt, in their corporate capacity as a Western Conference there was but one thing for it to do, and that it did right promptly, accepted the extended hand with an open heart and an open mind back of it.

That these two solutions were acceptable to the Conference as a whole is testified to by the quiet, confident and altogether joyous way in which it lifted, in a comparatively short time, the burden of debt. Thus emancipated, the Conference starts out,—not with the buoyancy of uncalculating confidence, because it has grown wise by experience; it knows that its problems are not all solved, that difficulties are yet before it,—but determined to realize the "bitter heroism of the advance," to quote a phrase from one of the essays. Intellectually, it was not a great Conference. There was little spontaneity of discussion and a lack of the usual freedom of prophesy, although the opening sermon struck a high note and the papers of Mr. Hugenholtz and Mr. Elliott were well worthy of discussion. Evidently the Conference was not caring for these things this year. It was engaged with the higher problem of life. Much of its intensity did not come to the front. There was the usual, perhaps unwise, dread of discussion and contention, which, as the chairman well said, "is conducive in the long run to truth and life"; too much perhaps was entrusted to the privacy of the committee room. But the Conference showed that it was itself no passive body. It determined to hold to the highest within its reach; to preserve the sacred ties that honor and association and opportunity have gathered around the Conference and its secretary—whose relation to it is never simply that of an employee, but rather the more tender relation of pastor and people, relations to be assumed cautiously and to be broken tenderly.

In the pledges towards the debt, will be noticed that the managing editor of THE NEW UNITY ventured to lay a hundred dollars over against Mr. Savage's last hundred dollars, on behalf of the absent contingency who heretofore have been glad to sacrifice for the Conference. He is confident he has not spoken in vain. There are such, who will be glad to share with him and others this burden, and probably this mention of it is sufficient to answer all purposes. Next week we shall have the further report of the Sunday School Society and something to say of that meeting as well as the meeting of the Woman's Western Unitarian Conference. Meanwhile for the eighteenth time, we lay before our readers the proceedings of the annual meeting of the W. U. C. and we feel sure that they will give it careful reading and close study and lay new hold with us of that prophetic Unitarianism that is more anxious to hold up the banner of the advance than to pile up the statistics of the reserve corps. It can trust its future as long as it believes in the present and throws its entire energies into the unsolved problems and the unorganized perplexities that are ever found on the life line.

The Boys of 2000.

Mr. Wendel, in *Scribners'* some time ago, described very admirably the clubs found in New York City for boys. These clubs are intended to draw the lads who have been lost in the gutters and saloons and pool rooms and rotten slums to places of a higher order, where they will find themselves fascinated by gymnasia, reading rooms and sport of an innocent sort. Now, if our churches have made a mistake in anything, it has been in neglecting the boy nature. They have taken too exclusively to teaching and preaching. This error they are correcting. "The first boy's club was started on the broad principle which should underlie them all, of hearty welcome to any boy, whatever his condition or belief, who prefers an evening of innocent enjoyment, in a place where he must show respect and courtesy to all about him, to the thoughtlessness and hidden dangers of an evening in the street." It makes no difference what a boy's religion is, or if he has none. That is a question which should never come up in a club drawn from all classes, in a crowded district, where all beliefs and no belief are all the same. In these clubs classes have been formed in singing, writing, bookkeeping and modeling. This method of aiding boys to decent amusements and wholesome habits of spending time, does not materially differ from what has been attempted in other cities under many different names. In many cities the very best work done by the Young Men's Christian Associations is that which helps boys to manly conceptions of life and gives them clean ways of venting their energy. But we must never forget that the real mission of these institutions ought to be for the poorer classes. There is always a temptation to turn our social organizations into resorts for the well-to-do, who instead should learn how to live a better sort of home life. Mr. Flower, in *The Arena*, some time since wrote a powerful charge to the people concerning what he calls society's exiles—the uninvited poor. He finds the fundamental cause of the larger share of wretchedness in our larger cities to be the filthy dens, full of vermin and disease, which are allowed to stand as the only shelter for the children of the slums; and that, so long as these remain, moral and physical contagion will follow, with crime and degeneration. No permanent reform can be brought about until the dwellings of the people are radically improved. He quotes, as illustrations of what can be done, the improved dwellings inaugurated in Liverpool, and the Peabody dwellings in London. Mr. Flower urges that the wealthy turn their attention in this direction; and notes that Mr. Peabody's benefaction has already turned 20,000 people from the slums.

No one can have studied the fresh air missions without a deep sympathy with the effort to relieve the prisoned children from at least one month of the city's misery. But can he have failed to be saddened by the returning trains? Why must all these boys and girls be sent back from fresh fields, wholesome food, the tingle of honest sport, to wallow in kennels, and drop, one after another, into the maelstrom of vice? One is tempted to fall in with paternalism, and wish that we had some power to clean every child out of the gutters and cellars and slums and haunts, by force, and bring them up as public charges. But not yet. Most of our public institutions for children are so far such terrible failures that we shall as well leave the rest of the boys to fate. An aged and well-informed judge recently spoke of the Reform School as "that road to Hell." We are just beginning to see that our whole system of managing the depraved is false and socially disastrous; and that, furthermore, it is sure to send the boy down hill. Paternalism has not proved a success so far that we can trust the State to undertake any wider measure of caring for those who by heredity or circumstances are started falsely in life. You cannot read without terror the words of Judge Andrews, in *The Forum*, where he speaks of the Houses of Correction as "that portal to an inferno more awful than a poet's dream. One who once passes this gateway to a hell of crime may well read above it 'All Hope Abandon!'" Of the Truant School he speaks as "that new kindergarten of our School of Crime." Of the Reform School he says: "It is the primary school of crime, where he will freely associate with all the worst of boys between eight and fifteen." Clearly any great amount of nationalizing of our boys is unsafe and unwise. We may trust that the boy of 2000 who has the misfortune of prenatal damnation, and comes into this world labeled for farther plunges into inferno, will find a total revolution of our criminal system. Either that must come about or the criminals will become so numerous that they will send the rest of us to some island, and sail the ship of state with a black flag.

We do not know where one will find boys discoursed upon more wisely than by President Gilman of Johns Hopkins in *The Cosmopolitan*. We refer to him because we wish to quote one passage which seems to us peculiarly indicative of the coming education.

"Perhaps," he says, "we are coming to a time when the comparative biography of boys will take its place beside the comparative history of nations and the comparative geography of lands." "We shall not only be able to distinguish how boys differ from men, and how their ways differ from those of girls; but we may learn how boys differ from boys at different periods, in different families, with different talents and with different hopes and expectations." He emphasises the value of physical training, and warns us against a certain bookishness which has constituted a large part of the education of our own generation. Give the boys plenty of open air, and when they cannot have this encourage within doors exercise in handicraft, the use of tools, knowledge of sports, as collateral security that the mind and the body shall be simultaneously developed. John Locke urged that dull boys be set at something out of doors that interested them. Mr. Gilman gives the same advice for precocious chaps who are getting old before their time.

We may envy the boy of 2000. Already a few of them exist, prevenient fellows, who indicate what is to be expected. These handsome boys are not the mere pretty dolls that easily turn into dudes; but they are clean, manly, clear-eyed, pure-hearted. They are too healthy to be vicious. They are of that race that submits to athletic training, not for one month in order to win a prize, but continuously for the sake of a glorious and full life. The boy of 2000 will not smoke nor chew tobacco. He will not drink any stimulants; nor gorge himself with meats. He will be generous, gentle, helpful, hopeful. Of him at last we may quote the lines of Longfellow.

"Oh enviable fate; to be
Strong, beautiful and armed like thee,
With lyre and sword, with song and steel.
A hand to strike; a heart to feel."

E. P. P.

"Outlines of Social Theology."

The title of this book* is attractive and significant. This is the day of socialism and sociology. Theology cannot afford to ignore the new atmosphere. It must cease being dogmatic and begin to tolerate, if it cannot adopt, the adjective "social." As the author puts the case well in his preface, "the remedy" for the ills besetting Protestantism "lies in a reunion of vital religion with rational theology." The book before us is an attempt in the direction indicated. It does not claim to be final. Psychology and sociology have as yet not furnished data sufficient to write the new theology. But even this attempt is suggestive and stimulating. It is an earnest mind that unfolds before the reader his deepest thoughts on high themes. He writes from the view point of Protestantism. It is in fact his purpose by showing the psychological root and sociological bearings of the Protestant dogmas and articles of faith to save them as living forces in this modern world of ours. Has he succeeded? His theology will not satisfy the orthodox. He would not be a Unitarian; for he points out the weakness of Unitarianism. But is he a Trinitarian? Is his Christ, the Christ of Paulinianism; his faith that which the Paulinian epistles would have the Christian have? We doubt this! Dr. Hyde makes his God and Christ psychological facts and forces. Is this the "Christ" of history or of the church? There runs, however, through the book a fine fervor for humanity, a profound conviction that religion shall bind man to man no less than it should to God. And for these reasons, whatever our doubts as to the justification of the terminology employed and the inferences drawn from the argument, whatever our own theology or Christology may or may not be, we may say in all sincerity that none will read this book without profit and a quickening of all that within him makes for the purer and nobler, the less selfish life. The "sociological" chapters, especially, will commend themselves to the earnest searcher for light on the social function of religion and the church in our day.

E. G. H.

*"Outlines of Social Theology," by William De Witt Hyde D.D. New York and London: Macmillan & Co. $1.50.

HAMMERED and drilled into the old theology is the thought of the absolute necessity of a "Realizing Sense." If one thing is needed above all others in the present status of our Governmental System, it is this same Realizing Sense. People know that aldermen and legislators are for sale, that party politics is a shell game where the private citizen always finds an empty shuck. But they have no "Realizing Sense." A burglary, a forgery, or an ordinary gold brick produces a vivid sense of righteous anger or shame-faced chagrin, and those offending must seek the tall grass. But a convoluted alderman, a decayed legislator, or a political boss can hold his head higher in the community than any self-respecting citizen. Where is a "Realizing Sense"?

Forenoonand afternoon and night,—Forenoon!
And afernoon and night,—Forenoon, and—what!
The empty song repeats itself. No more?
Yea, that is Life: make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, aud thy crown is won.

—*E. R. Sill.*

Opportune Sorrow.

Our best opportunities are often those which, if we could, we would avert. Not more is it all of grief to grieve, than it is "all of death to die." If the spirit rises into a new existence at death, so ought the soul to rise into a new life when earthly hopes, aspirations, and joys are laid low in dust and ashes. As it is our privilege and opportunity to learn from our failures, so it is, with us, a sacred opportunity to grow by our griefs. He who would utterly forget sorrow, who would "get over" his troubles so that they shall have no more dominion over him, throws away one of the rare opportunities for acquiring that knowledge which is to be obtained through no other opportunity, and, when acquired, is indeed spiritual power.—*Sunday School Times.*

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The Mayflower.

Lines suggested by a fine sermon on the coming of the Mayflower, from texts "Consider the Lilies," and "Beauty for ashes, etc.," delivered in the Church of the Unity, Boston, Sunday, May 5, 1895, by Rev. M. J. Savage.

Read nature's Bible in the gush of spring,
When the sweet mayflower beams upon our sight.
"Beauty for ashes" is the word they bring
To ev'ry soul that reads that page aright.

In mystic growth of plant and leaf and flower
Behold a symbol fair of higher life,
As slow it climbs from the dark mould to tower
Above the earth, with teeming verdure rife.

"Beauty for ashes" is the lesson taught
In every change of nature's mighty plan;
We trace one law through all gradations wrought,
From earliest germ to living, conscious man,—

Whose spirit flames through time and space afar,
Aspiring ever to a higher goal,
A sphere divine beyond the farthest star,
Where earth enthralments cease to bind the soul.

—ANNA GARDNER, *in the Boston Transcript.*

Annual Report of the Secretary of the Western Unitarian Conference.

During the past year, as your secretary, I have visited thirty-one different churches in our conference and held sixty-one religious services, besides making fifty-two addresses. Eleven conferences and seven missionary meetings have been attended, lasting two or three days each. Six of these meetings were arranged and conducted by myself. I have also attended one ordination and three church dedications. This work has compelled me to travel about 25,000 miles and to write over 1,500 letters. This means, of course, a great deal of labor. How much has resulted from the work is not so easy to say. I have helped five churches to secure ministers directly, and several others indirectly; while four additional churches have been assisted in securing candidates, making a dozen or more societies thus helped to secure preachers.

I have also tried this year the effect of missionary meetings to rouse discouraged churches. Two churches have thus been helped to new life, one of which had decided to give up the struggle. Another church has had its missionary meeting too recently to be sure what the result will be. Mr. Secrist also arranged a similar meeting at Kenosha, and Mr. Niles at Eau Claire, at both of which I was glad to be present and help all I could; and Miss Putnam has planned two or three meetings of a like character in the northwest during June, at which I have promised to assist if possible. It seems to me that a wisely planned and carefully executed series of such meetings might kindle new life in all of our liberal churches of the west, and make them nearly all self-supporting and many of them able and willing to help our missionary work elsewhere.

During the past year our former secretary, Rev. F. L. Hosmer, has been called to Mr. Learned's church in St. Louis, a choice so appropriate that it seemed as if no other could have been made. Mr. Crothers's place in St. Paul has been taken by Rev. W. R. Lord, formerly of Boston, Mass., a man who comes with the very highest commendations and who had a most auspicious start in his new work. At St Cloud Mr. Staples's place is filled by Rev. C. F. Brown, a newcomer

from the ranks of orthodox Congregationalism who has won the hearts of all who have met him. It was a great regret to me that I could not go to the installation of either Mr. Brown or Mr. Lord because of more imperative engagements at missionary meetings or conferences. I was also unable for the same reason to attend the ordination of Rev. Seward Baker, who has recently been settled over the People's Church at Sterling, Ill. Mr. Baker is a graduate of the last class at Meadville and took up the work at Sterling when the people were much discouraged. His courage and energy, helped by one of our missionary meetings, brought the financial support to a point where one year's expenses could be met, when assisted to the extent of two hundred dollars by the Illinois Conference.

At Janesville, Wis., the somewhat disheartened society has had a new lease of life under the inspiring leadership of Rev. V. E. Southworth, of Ware, Mass. Here a missionary meeting helped to start the new life, though its result would probably have been small had it not been for the rare tact and enthusiasm of Mr. Southworth. Geneseo has settled Rev. J. B. Bidwell, who came from Centerville, Iowa, and has won the hearty esteem of his new parishioners. Rev. B. A. Van Sluyters has resigned at Decorah and accepted a call to Cherokee, while Rev. Mr. Skilling has taken Mr. Van Sluyters's place in Decorah. Rev. W. D. Simonds, who was so successful in Battle Creek, has been settled over the important church at Madison, Wis., and has been as successful there as in his former charge and is already crowding the church. Grand Haven is still without a minister but it keeps up its Sunday School and Sunday services. Grand Rapids is also trying to keep up its services without a minister; and I have done what I could to help this society by going there a half dozen times during the past year. I have gone nearly as many times to La Porte, and a few weeks ago we had a missionary meeting there with both Jews and gentiles as speakers. The result was very promising though the final outcome is as yet unsettled.

In spite of the hard times three of our churches have moved into new homes during the past year. The fine People's Church at Kalamazoo was consecrated in December entirely free from debt, though the total value of the property is now thirty-six thousand dollars. The attendance and interest has been steadily growing, and its many sided activities have reached twenty-seven meetings a week. In the same month of December the pretty little church at Perry, Iowa, with a seating capacity of about two hundred, was also dedicated; and in June the Cherokee church was likewise set apart for the service of humanity. This church seats about one hundred and fifty and is also free from debt. These last two churches owed their existence largely to the work of Miss Safford and Miss Gordon. The same energetic work has given us one of the new societies founded in the past year. At Ida Grove, Iowa, a strong organization has been developed within the past few months, and it is so near Sioux City that it can be reached by rail Sunday after the morning service.

At Detroit, Minn., another new church has been organized, also the result of a woman's work. Miss Putnam, our missionary of the northwest has visited this place occasionally for some time past, and as the result a society that had originally been started as Universalist was reorganized on a non-sectarian basis as Unity Church.

Beside the new church at Sterling already mentioned, some half dozen places have started up organizations that have been the result of our liberal movement and the organizers have had more or less correspondence with me. But I have not been able to visit many of them because my time and strength were wholly taken up in trying to revive the older, inactive societies. But the coming year should see a good harvest of these newer organizations transformed into independent, self-supporting churches, if there were some one in the field able to help them to their feet.

This year, as last, I have done what I could to help our Sunday schools, deeming them the roots of our liberal churches. I have visited about twenty-five schools, have arranged and attended two Sunday School conferences, and have given as much thought as I could to the work of our Sunday School Society. I still think that if the liberal churches of the west are to be permanent the young people must be drawn into our societies much more largely than is now the case.

To help the young people also I have published in UNITY the programs of some of our Unity Clubs and have had the best of them stereotyped, at my own expense, to be published in a little hand-book for the use of societies who are without ministers. Some of our churches have taken advantage of these programs already. This was in line with one of the suggestions contained in my last report.

Another of last year's suggestions was that the Western Conference should be united more closely with other liberal organizations. The plan that was offered by me last May was referred to a committee to report again at our present meeting, with the American Unitarian Association included. I am very glad that the plan is thus widened. I tried to induce the eastern organization to join with us last year, but the three directors of that body to whom I appealed did not seem inclined to take any steps in the matter. Therefore I had to omit that organization. Since then the Liberal Congress has been organized and our directors have instructed this same committee to include that body also in the report. If all the liberals of the west could thus be brought to co-operate I think it would mark a new epoch in our religious life. Not being on the committee I do not know what the proposed scheme of co-operation may be, but I feel sure that any scheme will work if it has the spirit of co-operation to animate it. I am thoroughly convinced that the people are ready for this large, unsectarian view of religion.

One thing, however, has surprised me in my missionary work. I have found again and again, even in Unitarian churches, the feeling that the Liberal Congress was somehow more truly unsectarian than the Western Conference. But I have not so understood the matter. When the Western Conference put the emphasis upon character instead of creed in religion, I understood it to become entirely unsectarian; for the sects are divided upon creeds and not upon character. When our conference welcomes all who wish to establish truth, righteousness and love in the world, regardless of their doctrinal belief or their denominational name, it seems to me to wipe out the sect lines.

Therefore I have regarded the Liberal Congress as differing from the Western Conference only in name, and as especially useful in enabling those who believed in a religion of character, and wished to spread it, to co-operate in doing so without identifying themselves with any Unitarian organization. Consequently I have not hesitated to join in this co-operation and use the means thus offered of preaching more widely our religion of character. I have acted as chairman of the Missionary Committee of the Liberal Congress and in that capacity have answered letters from about a score of places asking for a liberal religion. Some of these places were so far away that I have had to refer their appeal to the local organization, as to the state conferences in Iowa, Minnesota and Missouri. Others were near enough to Chicago to make it possible to send out speakers from the ranks of our liberal preachers in Chicago and its suburbs. There have been more than twenty such liberal services furnished from Chicago. I have also helped one of our Unitarian ministers to settle over an Independent church in this way. And when THE NEW UNITY became the official organ of the Liberal Congress I undertook in conjunction with Mr. Alcott to edit its field notes, because such notes would be of the greatest advantage to our Conference. And I also undertook to edit Sunday School and Unity Club departments for the same reason. The work of preparing this matter for THE NEW UNITY and of writing the many letters in the missionary work was so considerable that it would have been too great for me if I had not utilized the stenographer of the Liberal Congress for this purpose as well as in much of my other correspondence.

The work of our Conference has greatly increased the present year in all departments. I have held a fifth more services than last year, visited a third more churches, written fifty per cent more letters, helped twice as many churches to candidates, traveled twice as many miles, attended twice as many conferences and seven times as many missionary meetings; and though the financial distress has been so great, I have received from the field more than enough to pay my traveling expenses, if we omit the two trips to Boston and Saratoga, which I presume were not exactly missionary trips. And while only one new place applied to me for liberal services last year, about fifteen such places have applied this year, and all through the Liberal Congress which seems to have given a great impulse to the desire to organize liberal societies. But though the work has so largely increased in every way, the income from the churches has fallen off. More churches have indeed contributed directly or indirectly than at any time at least for the four years past. But though the total income this year is several hundred dollars more than last year, the total from the churches is only about $1100, while it was $1300 last year. Therefore I would renew the suggestion I urged upon the directors several months ago, that our rent be reduced to its lowest practical terms and then the salary of the secretary be cut down to fit the remaining income. The great increase in the number of societies seems to me to indicate that the income will soon grow in the same proportion, but until it does it seems unwise to march up to a deficit each year.

A. W. GOULD,
Secretary.

The Business Sessions of the Western Unitarian Conference.

The Conference was called to order at ten o'clock Wednesday morning, May 15th, by the president, Hon. D. L. Shorey. After a brief address the president appointed the following committees.

On credentials: Rev. L. A. Harvey, Rev. H. T. Secrist and Mrs. E. E. Holway.

On business: Rev. F. L. Hosmer, Rev. A. M. Judy, Rev. J. V. Blake, Rev. Elinor E. Gordon and Rev. Caroline J. Bartlett.

The report of the secretary of the Conference was then read and referred to the committee on business. In the absence of the treasurer the secretary also read the financial report, which was likewise referred to the business committee.*

The reports from the different state secretaries were then taken up. Rev. C. F. Elliott, of Hinsdale, reported for the Illinois Conference, Rev. H. T. Secrist for the Wisconsin Conference, and Rev. L. A. Harvey for the Iowa Association. Rev. Helen G. Putnam, the secretary of the Minnesota Conference, although not able to be present, sent a written report. Rev. T. B. Forbush, the superintendent of the American Unitarian Association, gave an account of the work of that organization in the west. Rev. W. R. Lord, of St. Paul, was welcomed to the Conference and spoke briefly of his work. Rev. C. J. Bartlett described the work of the People's Church at Kalamazoo, while Rev. J. E. Roberts reported for the churches at Kansas City and St. Joseph, Mo. Mr. George H. Ellis, the Boston publisher of Unitarian literature, was present and made a brief address at the invitation of the president.

On Thursday morning the Conference was called to order at ten o'clock by the president. The committee on credentials made a preliminary report of the delegates present. In the final report the number of churches represented was twenty-two and the number of delegates actually present seventy-nine.

The Business Committee reported, regarding the financial condition of the Conference, that there was a prospect of lessened office expenses and of increased income from the churches, and that therefore it recommended that the salary of the secretary remain as it is and that an appeal be made to individuals and churches to fill this deficit.

The Conference Committee on the Relation of the Western Conference to the State Conferences and the American Unitarian Association reported through its chairman, Rev. A. M. Judy, the following resolution:

Resolved, that each of the various state and district Unitarian conferences within the limits of the Western Unitarian Conference shall be invited to nominate triennially one member of its board to serve for three years, or until a successor is chosen in the same way, as a director of the Western Unitarian Conference. The representatives so nominated, when elected by the Western Unitarian Conference, shall, together with the president and secretary of the Conference, constitute the Missionary Council, a standing committee of the board of directors of the Western Unitarian Conference, whose duty shall be to assist and advise the secretary of the Conference in all matters pertaining to missionary work.

Resolved, second, that it is part of this plan of co-operation that when the Missionary Council has been constituted it shall become the agent and adviser of the American Unitarian Association within the limits of the Western Unitarian Conference; and that it shall also have the privilege of submitting annually to the nominating committee of the American Unitarian Association the names of those persons whom it would like to have as representatives of the west upon the American Unitarian Association Board.

Mr. Judy moved the adoption of these resolutions and briefly explained their purpose. He stated that they had been carefully considered by the board of directors of the Western Conference, and unanimously recommended by them to the Conference for adoption, and that they had also met the approval of a committee of the American Unitarian Association. Mr. Hosmer seconded the motion, and the resolutions were unanimously adopted by the Conference.

Mr. Judy, as chairman of the same committee, empowered by the directors to consider the relation of the Western Conference to the American Congress of Liberal Religious Societies, also reported the following resolutions:

In view of the resolution of last session which reads: "Resolved, that we recognize the approaching American Congress of Liberal Religious Societies as an effort toward the union of the liberal forces for which we have the heartiest sympathy; that we regard it as in line with tendencies which this Conference has long cherished; that we will entertain any proposition which may be made by the Congress suggesting a plan of union among libera bodies which shall secure closer co-operation without materially disturbing existing organizations,"—and in response to the invitation of the Liberal Congress to send delegates to its meeting in 1895, therefore, be it

Resolved, First: That we heartily avail ourselves of the privilege of sending three delegates to the next annual meeting of the Congress to take part in its deliberations; and

Resolved, Second: That the board of directors of the Conference be instructed to enter heartily into any negotiating looking towards the establishing of a common headquarters in Chicago for the various Liberal Religious Societies and the organizations that represent them; and

Resolved, Third: That the Conference recommends that the board co-operate with the officers of the Liberal Congress in all ways that are conducive to the common interests of the two bodies.

Mr. Judy moved that these resolutions be adopted and also announced that they had met the approval of the board of directors of the Conference. Miss Bartlett seconded the motion, and the resolutions were unanimously adopted.

The Conference then proceeded to raise the deficit of the past two years amounting to two thousand dollars. In response to Mr. Hosmer's appeal the whole sum was raised in less than an hour. The list of societies and individuals contributing this money will be found appended to the treasurer's report.

At noon Rev. H. N. Brown and Rev. M. J. Savage, the two members of the American Unitarian Association Committee who were present, were invited to address the Conference, and at the close of their addresses Mr. Ellis also spoke briefly. At three o'clock Thursday afternoon the Business Committee reported the following resolution:

Resolved, That the board of directors be empowered to make any such provisions as are necessary to carry into effect the resolutions adopted this morning.

This resolution was unanimously adopted. The Business Committee then reported the following list of officers: President, D. L. Shorey; treasurer, J. M. Wanzer; directors to serve three years from date, Rev. J. R. Effinger, Rev. A. W. Gould, Rev. F. L. Hosmer, Rev. Jenkin Lloyd Jones, James Van Inwagen and Mrs. Celia P. Woolley. The committee recommended that the other vacancies on the board be left to be filled by the State conferences in the fall. The chairman of the committee read the following letter:

To the President of the Western Unitarian Conference:

DEAR SIR,—I most heartily approve of the new plan of co-operation. It is what I have worked for during the past three years, and I should gladly help to carry it out by missionary work. But in laboring for this union I may have aroused feelings that might interfere with the harmonious working of the plan. Therefore I must decline to be a candidate for re-election, though I shall gladly serve the Conference till my successor is chosen, if the Conference so wishes. Yours most faithfully,

May 16, 1895. A. W. GOULD.

In view of this letter the Business Committee recommended that the secretaryship be filled by the board of directors. The chairman then moved that Mr. Shorey be elected as president and put the motion, which was carried unanimously. The part of the report relating to the secretary was then taken up separately. Rev. C. F. Elliott moved to re-elect the present secretary. Rev. L. A. Harvey moved to amend this motion by electing the secretary for six months. The amendment was lost. Vote was then taken on Mr. Elliott's original motion, which was carried unanimously. The Business Committee then substituted Mr. H. W. Brough in place of Mr. Wanzer as treasurer. The report was then unanimously adopted.

The Business Committee then recommended that the president and secretary, and a third person to be chosen by these two, be delegates to represent the Conference at the National Conference in Washington the coming fall. This recommendation was unanimously adopted by the Conference. The committee also recommended that the choice of delegates to the American Unitarian Association be referred to the directors of the Conference with power to act.

The committee reported the following resolution, and recommended that the secretary be requested to send a copy of it to Mrs. Julia M. Hunting, of Quincy, Mass.

Whereas in the death of S. S. Hunting we have lost a fellow minister who gave most generously to our cause both of his service and his means; who stood at all times for the broadest fellowship and the most kindly interpretation; who in social reforms was instant and faithful; who combined a ready appreciation of all the larger intellectual movements of the times with a deep and sincere devotion; and who as a friend and a man was ever kind, true and brave,—

Therefore be it resolved that we hereby record our sense of deep loss in his death and likewise our sincere thankfulness for the good work which he has left as his memorial in the world.

Mr. Jones, Miss Hultin and Mr. Elliott gave tributes of loving remembrance to Mr. Hunting. The resolution was then adopted by a rising vote.

The Business Committee reported the following:

Whereas Wm. McFadon, Esq., has served the Conference as treasurer for two years efficiently and faithfully, and now is obliged to decline the trust and duties which gladly we would leave in his hands,—

Resolved, That we thank him sincerely for his careful and admirable services of the Conference as treasurer; and that we offer him our kindest and most respectfully sympathize in the prolonged illness which we understand to be the main cause of our loss of his valuable co-operation.

This resolution was also adopted unanimously.

The Business Committee recommended that the choice of three delegates to the American Congress be referred to the directors of the Conference. This resolution was adopted.

The committee also presented the following resolution:

Resolved, That the Conference owes a special vote of thanks to the Third Church for its generous and beautiful hospitality, itself so true and cordial an expression of that deeper fellowship of the spirit towards which we are striving.

The Conference adopted the resolution unanimously and heartily.

The Conference then adjourned.

IN A recent address in San Francisco, Rev. H. R. Haweis, the well-known English clergyman, said that Moses was an advocate of polygamy and slavery. The statement has made the clergy of the city indignant.

*These reports will be found in full elsewhere in this number of THE NEW UNITY.

The Origin and Development of Sacrifices Among the Hebrews.

V.

The Levitical legislation, or *Priestly Code*, as it has been called, is the third sacrificial code in the Pentateuch and marks a decided advance on the two preceding, *viz.*, the codes of Exodus and of Deuteronomy.

The Levitical legislation is scattered throughout the entire Pentateuch. It includes eleven chapters of Genesis, nineteen of Exodus, all of Leviticus and twenty-eight chapters of Numbers. These eighty-five chapters do not form one continuous whole, but possess a unity of character. All of them are written from the standpoint of the priest and reflect his conceptions. (See Driver, Introduction to the Literature of the Old Testament, p. 150.) The distinctive features of this code are all found in Ezekiel's plan of worship; the care with which the temple and its environments are shielded against the approach of unclean persons and things, the institution of a distinct class of ministrants known as Levites, the concentration of sacrifices into the atoning offerings, and the stated representative sacrifices. Whereas it adopts the salien characteristics of Ezekiel's law, it goes beyond them, amplifies them, and is particularly concerned in enlarging the power and influence of the priests. The development of the details of this system falls therefore in a meit after Ezekiel and must be placed in the time of Ezra. (444 B. C.) It is to this new code, that reference is made in Nehemiah viii. 1,4. "And all the people gathered themselves together as one man, . . . and they spoke unto Ezra, the scribe, to bring the book of the Law of Moses which Jehovah had commanded Israel."

Before we endeavor to characterize this new code, let us cast a glance at the condition of affairs. The bitter conflict between the priests and the prophets on the question of sacrifice, had terminated only with the destruction of the state. In the exile, priest and prophet and people looked back lovingly to the old temple the foe had destroyed. Fond memories clustered around it. Even the prophets lingered on the picture of the past service, for it was not sacrifice *per se* they had attracked, but rathe the religious obliquity to which it had led under the pernicious influence of the priests, which induced them to lay all the stress on religious purity and to minimize the importance of the ritual. But in the exile, these causes of contention were imperative. The high-places could not be rebuilt should the restoration take place. The long cessation of sacrifice, coupled with the prophetic teachings had considerably lessened the import ascribed previously to the offerings. The prophets could, therefore, think more leniently of the sacrifices and give them a place in their plans for the future. Besides, they could not well overlook the fact, how profoundly, despite all religious purification, the people deplored the cessation of sacrifices (Ezek. xxxiii. 10). It was, therefore, their aim to reconstruct the sacrificial cult on new lines, so that it shall be the vehicle for those high emotions and noble aspirations which should render Israel a holy people. The idea animated Ezekiel and on this principle the Levitical code is based.

This new code, in order to be dowered with a binding authority should present itself not only as a Sinaitic revelation to Moses, which the priests had previously claimed for their Thora, but also as the norm and praxis in vogue throughout the period of Israel's wanderings in the desert. The Levitical legislation is, therefore, of a twofold character. It is an independent code and also a compiled one—independent in so far as it represents the cultus as observed in the desert, and compiled in so far as it grouped and systematized old ritual laws of various times and of various priestly circles.

The Levitical legislation concerns primarily the community and not the individual. Though written from a priestly standpoint, it yet embodies the ideas of the prophets. It aimed to build up a holy nation in whose midst God shall dwell. In Deuteronomy the goal is human prosperity, here the prevailing motive is the glory of God, A purely religious end is posited for the community. "Holy shall ye be, for I, the Lord, am Holy," this is the one refrain that runs through the code. Since Israel's sacred institution center about the Temple (for there Jehovah is to dwell), since by the service of the temple, holiness is to be attained, the main effort of this legislation is devoted to the ordering of the service. To insure holiness, by which physical as well as spiritual cleanness was meant, to secure the presence of Jehovah, every defilement must be vigorously removed. Hence, the many precautions and rules to realize and maintain purity. Sin, in the eyes of this priestly code, is a disturbance of that undefiled condition of the land and its inhabitants which is indispensible would God dwell there. We see thus how the higher prophetical teachings are interwoven in the plans of the priestly legislation. Sacrifices cannot eradicate a deliberate moral wrong. Sin and tresspass offerings can be brought only for involuntary trangressions.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

A Visit to Altruria.

BY JENKIN LLOYD JONES.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. *Genesis* iv. 9, 10.

The Sonoma Valley, lying to the northward of San Francisco, is one of the oldest settled valleys of California. This is equivalent to saying that it is a valley heavily laden with traditions of adventure, both of a war-like and peaceful character. Tales of heroism and bloodshed, of hardships and of triumphs, lie thick in this beautiful valley. As far back as 1846, some forty or fifty adventurers here first tried to create a "holy cause" against the Mexicans, and with great impromptu patriotism they smeared with poke-berry juice the rude outlines of bear on a white rag and raised it as the symbol of an independent government, a sort of preface to the American flag. Here for a few months the Bear Flag party flourished as an independent state. The purpose was thus stated in the high-soaring language of their first leader:

> If we conquer a country, we have no prince to claim it or to dictate laws for its rule; no tyrant hand is laid upon them, but the glorious American eagle spreads her balmy wings over even a conquered people, and affords them protection and freedom. Tyrants tremble on their thrones and wrong and oppression are hiding their deformed heads.

Prof. Royce in his book on California makes merry over the "Bear Flag" episode, considers it a joke. Let it pass. But after the Bear Flag came the emigrant tide which has changed the wild home of adventurers into a beautiful garden ground where famous vineyards and great orchards and flower-decked gardens now delight the eye. Up this lovely valley one beautiful day last March a party of three preachers traveled for fifty miles to the station of Santa Rosa. The party consisted of the pastor of the Unitarian Society of Berkeley, California, the pastor of the Second Unitarian Church of San Francisco and myself. We were going to visit Altruria, a fraternal community pledged to try to apply the principles of brotherhood to the problems of life for seven days in the week. Mr. Payne, a man with a poet's brain and a prophet's heart, is president of the community. Indeed the movement is directly traceable to his preaching. After one of his sermons a few friends, impressed with the feeling that something *ought* to be done, met together in Berkeley to consider what *could* be done. The result was an organization which asked Mr. Payne to be its president. The church over which he presides, with commendable openness and generosity, while not passing upon the merits or demerits of the venture, recognized a minister's right to be interested in the pressing problems of the day, and voted him the privilege of devoting two or three days a week to the enterprise. The result was the Altruria Association which now has a grand council with several local councils in different parts of California. It publishes a weekly organ called *The Altrurian* and owns a historic tract of land of about two hundred acres on Mark West Creek, seven miles from Santa Rosa, in Sonoma County, about fifty miles from San Francisco. At the station we were met by the Altruria wagon, and after a beautiful ride through a country altogether delightful to eyes not yet rested from Chicago March weather we arrived a little before dinner time. Here we found a community of about fifty souls still camping in an improvised way in the old mill, with its overshot wheel, and the one or two old buildings found on the place when purchased. They took possession of these buildings last October. The site is exceedingly picturesque: noble mountains near at hand, fertile fields between, the orchards of apricots, peaches and apples which were already bursting into bloom; a trout brook murmuring close by; aqueducts for irrigating purposes leading to well-tilled garden patches; two or three little family cottages built by the association for those who preferred separate home life; a thriving hennery with its incubators and artificial brooders; a half-built hotel for the accommodation of permanent residents and transient visitors in process of erection on a most commanding site. We were cordially greeted by the radiant Altrurians. They were not of the wild-eyed, long-haired, with a wheel-in-the-head type which is generally expected at such places; but they were compact, well kempt, wholesome looking men, gentle voiced women with lady-like bearing and balanced speech. Intelligence was manifest. But more than that: there was the light of an ideal in the eye; the glow of a suppressed enthusiasm in the voice; a sense of buoyancy as though the Kingdom had already come into the heart. Small as the company was, meager as their surroundings in many respects seemed, it was hard not to be carried off your feet with a contagion of hopefulness. The dinner was of the simple, hearty, picnic kind, prepared by the men largely, for there is not woman help enough to go round. The cooking would have been

pronounced by the dainty "not very good." But to an old soldier it was good enough. The tables were covered with oilcloth which reminded you not so much of the cheap restaurant with its unsavory smells, as the farmer's kitchen with its appetizing hospitality. The forks were of steel and the silver was pewter, but all this did not count. The talk was eager, the thought was high, the suppression on the part of many was manifest. They were full of missionary designs upon their visitors. After the dinner, each took a chair if he could find one, and carried it into the pretty grove beside the house, where "with the sky for a roof and with no walls but the horizon," after the manner of the Altrurian's audience in Howell's story, we gathered for a talk. There was a grimness in the humor with which I began my talk in the presence of those radiant faces, which made it harder for me to smile over it than for the company. I told them that I had come out there in order that I might preach their funeral sermon more intelligently. For I felt more clearly than I could think that a "*failure*," as the word goes, was in store for them.

But before I try to indicate some of the dangers, perhaps inevitable seeds of defeat, in this venture, let me note the entirely legitimate, natural and apparently inevitable character of the experiment. These young men—for a majority of them were young, perhaps a majority unmarried—had come hither over thought roads. They had been driven to Altruria not by poverty of purse but by wealth of mind. They had become weary of the hustle and scramble, the crowding and scratching of the commercial world. They had been caught in the storm center of modern thought. Wisely or otherwise they had studied the problems of sociology. They had made themselves conversant with the dream-life of Bellamy, William Morris and Howells, and they had said what it is perfectly natural and legitimate for any healthy soul to say, "Why not try it?" If "Looking Backward" has a gleam of the coming kingdom in it; if William Morris's "News from Nowhere" has shown that beauty is a greater incentive to activity than wealth, that the love of harmony, the delights of service, the inspirations of helpfulness are greater than the inspirations of greed; and if in the same way Howells, in his "Traveler from Altruria," has emphasized these same principles with probably more sanity and more convincing power than either of the others,—these young men and their associates said: "Somebody has got to try it. It must be tried some time. Who has a better right to take the knocks, to stand the jibes, to run the risk of defeat, than we?" Further, these Altrurians had studied into the problems of the text books. Monometallism, bimetallism, single tax, protection, competition, monopoly, combination, are words that lead to the more imperative questions of our day. Questions that are before the house and must be discussed; they are the "previous questions" which must be disposed of in one way or another before any other questions can have a hearing. It is not to be presumed that these students, whose heads were in living connection with their hearts, had worked the problem out. They did not see through the mill-stone. Perhaps they did not see into it a very great way, but they saw that there must be a hole through it somewhere, and they determined to work away at it until they found it. Their resolve is not a desperate one and their hope is a very modest one. They said to themselves: "With the latest light added, profiting by the defeats of our forerunners, beginning where they left off, let us try, under circumstances more favorable, the simple old-fashioned problem of co-operation rather than of rivalry. We have had our bout in working *against* each other. In common with all the American world today we know what that has in store for us; the bitterest part of that is success, for success to the one is pretty sure to mean proportionate defeat to the other. Let us now try and see what we can do in working *for* each other. The struggle merely for our *own living* is not a very cheerful one. Let us try and season it with a little struggle for other folk's living." And so these men and women gathered in that hospitable climate on that hospitable bit of ground, to pool their possessions, pool their energies and pool the earnings therefrom; quite content that after the necessities of the individual are met in the way of food, clothing and shelter, the surplus should go to meet the higher wants of all, to elevate and enlarge the life of all; trusting the principle "he that loseth his life shall find it, while he that findeth his life shall lose it."

I am bound to say further, that these men and women seem to come to the task with perhaps an exceptional amount of prudence and forethought. They have tried to calculate the cost and to be prepared for defeat. They came in the spirit of experimenters. One man, a printer, brought his press and type and newspaper plant and put it at the service of the fraternity. Another, a worker in bamboo, brought his chest of tools and skill along and said, "Give me material and I will work for you and with you." The chicken expert came with his incubators; the weaver was building his loom-frames the day we were there. The gardener was eagerly waiting his chance to work. In the blacksmith shop on the ground was merry music where Altrurians were shoeing the horses of the farmers in the neighborhood: the carpenters were at work on the new building: while some said, "We can cook"; and others, "We are willing to scrub." A young man had just preceded us who came with himself and his three hundred dollar earnings, all of which he put into the common treasury. This case did not seem exceptional. So they are beginning, in a small way, the lesson of civilization over again, which is the lesson of an exchange of commodities, interchange of abilities. This community expects also to establish business relations with the outside world, to sell their surplus products and buy in return the things they may not produce. At the supply store of the company its own money is honored and each is paid in proportion to his needs.

It is not my purpose to go into the details of life at Altruria or to expound its business theory. That can easily be obtained by correspondence. But I want to confess kinship with these idealists, declare myself as a sympathizing brother with anybody and with everybody who is trying to make the Golden Rule work. I want others to join with me in rejoicing over this one more effort to make the world a home where love will triumph over hate, sympathy will throttle the antipathies, and co-operation defeat the antagonisms of life. It is our business to watch with breathless interest those who have heard the call, "Where is Abel thy brother?" and who cannot retort with the "scowling envy," as William Morris calls it, of Cain, "Am I my brother's keeper?" but who do hear the voice of the brother's blood crying unto them from the ground, and go forth to redress his wrongs. Altruria—I mean this venture in the Sonoma Valley, and the forces that lead to it—preaches at least this plain gospel, that thinking men are getting tired of the Cain indifference to the cry, "Where is thy brother?" Studious men are seeing that the power to accumulate is not an adequate justification of accumulation. Business men are seeing that business itself will become impossible if there is no limit to the law of selfishness, if capital and brains can go on without check to their ultimate limit. If the combinations of greed are justifiable before God and man to whatever extent they may attain, then civilization will defeat itself, and the millionaire will crush out growth, progress, life itself. Common people are beginning to see that there is something dangerous as well as wrong in that tendency that has already put into the hands of four hundred thousand millionaires of the United States more property than is left in the hands of the remaining fifty-nine million six hundred thousand people, and that this omnious and awful disproportion is growing rapidly greater. In the hardest of times, every month enables somebody to cross the million line by virtue of the thousand people, more or less, left the poorer because of his triumph. Altruria exists simply because the law of evolution has reached the point where egoism must pass over into altruism, or degeneracy and retrogression will result. "The World," as it was once profanely called in the way of distinction from "the Church," is being confronted by the terrible fact that it must make common cause with religion or else Mammon itself will abandon it. Altruria in its bottom principles is simply the gospel trying to set up housekeeping. It is the old indignation of Jewry's prophets against those "who would sell the righteous for a pair of shoes," coming into consciousness in the counting rooms of America. It is that ideality which prophet bards have foretold in all ages getting down to business. The pain of the heart that drove those young men and women up into the Sonoma Valley is akin to the pain which made sleepless the couch of Sakya-Muni, the Indian prince, the night after the fateful ride when he saw the sweating oxen at the plow and heard the cry for water from the parched lips of the fever-smitten. The world has had an easy way of parrying the logic of love by the cynical retort that it is impossible. But it cannot much longer insult the gospel of Jesus in that way. It cannot always run away from the high prophesies of Isaiah and Micah by simply telling us that "it won't work." The business man sneers at Moore's "Utopia," Plato's "Republic," Tolstoi's "My Gospel," and the more modern books of Bellamy, Morris and Howells already alluded to, by calling them "dreams" and pronouncing them "impractical." He must put into the same category the Sermon on the Mount, the thirteenth chapter of Corinthians and the high poetry that has sprung therefrom. It is the business man's business, by virtue of his vantage ground, to make these principles work, to keep at it until they do work. The details of the schemes are the husk which will wither and fall away. The core of it is the deathless germ which cannot be destroyed.

I confess that I left these young men with a great lump in my throat, wondering whether they would be equal to the glorious defeat which may be in store for them. If it should appear that they have an ideal too high for embodiment, that, to use the moral coward's phrase, "they are ahead of the times and the world is not ready for them," —all the same it is glorious for them to be-

gin. They will triumph in their defeat and their dead bodies will fertilize the ground out of which success will grow. Their bones will help bridge the chasm over which neighborliness will sometime pass. If, on the other hand, they fail because of the imperfection of their scheme, because they have overlooked some essential element, violated some indestructible principle, left out an indispensable link, then again their defeat will be glorious. It will be God saying to his children: "Not yet, little ones; not now, dear ones, but further along. You have not yet learned your lesson. You have not yet caught my meaning." The death of Altruria, for this reason will be one more precious demonstration in the school of experience, another attempt to work out a problem by inadequate methods, all such failures add to the wealth of the world. Defeat is no solution of the question, but rather one more contribution to the solution. The commercial world is sadly distracted. Business is awfully congested. Labor and capital are at painful variance with one another. We run hither and yon in search of remedies. We hurrah at the polls. We multiply our enactments. We grow distracted over our little panaceas concerning currency and taxation, but the disease is too deep-seated for such easy remedies.

The trend of life points to an approaching transfiguration of commerce itself. The ugly forces we call "combinations" must eventually topple over into the divine force we call co-operation. The accumulations of selfishness become so massive that nothing but love will disintegrate them and thus rob them of their crushing weight, their killing power. Soon all parties concerned will realize that the weight comes heaviest upon him who claims the most of it. All these altruistic dreams of sunnier architecture, of pleasureable leisure, of open-mindedness and cordial companionship, are to be dismissed, if at all, not because they are too good to be true, but because just yet they are not true enough to be good. The connection between the alley and the avenue, the patch and the boulevard will be made and the white flag of Altruria will yet float as the background of the stars and stripes, declaring that peace has come not only between nation and nation, but between toiler and employer, between sect and sect, and class and class. Money is a false counter of value, we all agree. So is it a false counter of merit or of possession. The "Traveler from Altruria" may well raise the question, as to whether the man has "earned" his breakfast who has money to "*pay*" for it. Not unless that money represents something more than conquest. The world for a while yet may smile at the "schemes" and envy the "schemers" that are disclosed to us daily in these sudden jumps of petroleum, salt, wheat, or iron. But some day these schemes will be known for what they are,—as another successful foray of the money-baron into the unprotected smaller fields of the out-lying freeholds, and his plunder by such forays will be known by the right name of robbery. Wealth will be a disgrace to every Cain who disclaims his obligation to his brother man. Wealth is justified alone by the conscience that holds it. Wealth is honorable only when it is held in trust. Wealth is tolerable only when it is useful. Wealth is desirable only when it enlarges the heart and opens the mind. The man who is narrowed by his property, enslaved by his business, is in the toils of the modern Mephisto who is carrying his soul off to a damnation most sad.

Having said all this, let me now try to apply myself to the sad task of discovering the elements perchance of defeat in this Altrurian venture. First, as I tried to point to them under the matchless blue of the California sky, I tremble for the safety of that combination of souls, working for the near success, which may put to one side some of the indispensable incentives and motives of life until it is too late to regain them. The universe seems bent on developing an individual that will be equal to the task of living. Looked at in one way the story of creation is an awful story of immolation, destruction, measureless conquest, all for the purpose of developing competency. Nature has been determined to discover the masterful unit. At first it was a struggle for reach of claw or strength of fin; then it was for fleetness of limb or power of wing. At last the battle entered the higher realms of mind; then came the struggle for the tiger-man, the lion-man, the eagle-man. At last the struggle comes into the realms of morals, and he will be triumphant who shall gain the divinest anointing. God's Messiahs are at last to rule the world. The last struggle is for the development of heart sagacity, soul power. Just what relations are most conducive to this end I know not; but if Altruria should unwittingly touch lightly the inspirations of the home, lessen the father's responsibility, or somehow increase the mother's unconcern for her own fireside, it will work ill. The universe is very jealous of the individual. It holds our individuality sacred even though we mutilate and destroy it. I plead not for the inspiration of greed. I believe the soul has pretty nearly received its maximum of help from the dollar-getting impulse. I am solicitous for those other inspirations towards beauty and truth—the solitude of the scientist, the invisible inspirations of the artist, the holy home croonings of the mother and the sacred disciplinings of the fireside to the children. The Altruria I have been speaking of would not intentionally menace any of these sanctities. Perhaps my fears are groundless.

In the second place, I recognize a monastic danger. It seems like withdrawing from the strife. The world owes much to the monks and nuns of history, but they and the world paid a fearfully high price for the service. Sooner or later nature will avenge herself upon him who draws himself apart. The success of Altruria, I mean, in an outer, business way, may leave it all the harder for the rest of us. My own philosophy is that we must leaven the whole lump or else everybody's cake is dough. "Make no more giants, Lord, but elevate the race at once," is the prayer which Robert Browning puts into the mouth of Paracelsus. And so for me, I prefer to stay, a non-combatant, on the field of battle. I prefer to stand in the interest of the other man among forces that seem ever precipitant upon self. I would not withdraw from the crowd even though it crush me. I would not forego the battle even though it kill; and again I realize that this may be an unnecessary alarm. These comrades say that they have but withdrawn for a time, only for the purpose of sharpening their tools, of girding on their armor that they may re-enter the field to wage the holy war of love more vigorously than ever before.

But whatever becomes of that little handful of enkindled souls, the light of whose eyes still illumine my mind, and the warmth of whose hands warmed my heart, I will believe that Altruism is to triumph, that the combinations of love are to prove too much for the combinations of greed. And I believe that each year is to bring about more *togetherness* in the world. We are on the eve of more corporate life, more combined enthusiasm than the world has yet dreamed of; we are going to be more social in our joys, more sociable in our enjoyments. Socially, politically, commercially and religiously we are going to put a sociological emphasis on the high theological dictum of Whittier: "The soul is lost that is saved alone."

We are not only going to have better common schools, but we are going to have more of them—in the way of more common art galleries, more common libraries, more common places of resort, great "mote-halls." The time is coming when at least every ward will have its rallying place, great auditoriums with abundance of committee rooms, parlors, class rooms, gymnasiums, science laboratories, amusement rooms and what not; places not for the education only, but for the recreation of the people. Without these gathering places I cannot see much hope for much growth in any other direction. We now in our great cities have no common rallying places, no spiritual workshop, no mental laboratories. The most cruel combination that capital has ever made in the city of Chicago is the combination of greed that has taken for private use every solitary foot of buildable land in this great city. It is true we have our parks, but these for the most part are miles away from the center. Though the exigencies of our climate make them practically inaccessible for seven months in the year, there is only suspicion or open hostility in store for any scheme that would erect buildings on these very preserves of the public to be warmed and lighted and suffused with intelligence in winter time. The suggestion to use the lake front down town for high common purposes, in our dire extremities, has been met only by patriotic vigilance, municipal suspicion and aldermanic mistrust. Meanwhile private enterprise is pocketing its high profits out of the mental necessities of our community. We have our Auditorium, the noblest mote-place perhaps on this terrestrial footstool. We have our Central Music Hall with its sacred memories; our Steinway Hall is just completed, resonant to the tones of the masters—and still nothing but a golden key will open any of these doors to the public and for the public. The voice of prophet, poet, or great tone-master can be heard only after the men who claim the ground right have levied their high and cruel tax upon the public. I say we cannot begin to have a care for our brother or to answer the question "Who is my neighbor," until the people take possession again, in some rightful way, of their own inalienable right, of a place to come together to consider common interests and to advance common causes. Give us these mote-places, at least one for every fifty thousand inhabitants,—and then we shall begin a campaign of municipal and civic education that will give us cleaner streets, better water and cheaper gas. Then we shall have transportation between our homes and our workshops that will give every tired man a seat and every shopping woman a place for her bundles if she will persist in shopping. We will lessen the connection between the railroad president and the porter of the sleeping car, so that to eke out the living of the one by tips and fees because of inadequate salary will be as unnecessary and as discourteous in the one case as in the other. Then our churches will become workshops of humanity, with ample room in them to do the work of humanity. While land is so scarce and so high, our churches will learn to economize their land, and use it even if they must pile one floor on the other, twenty stories high. In this time that is

surely coming our civil service will not be simply an ante-election enthusiasm, but it will be a post election fact. In William Morris's "News from Nowhere," the present Parliament House in London has been converted into a dung market-place where they sell fertilizers. Perhaps in the Altruria that we are tending toward we shall still need our legislative halls and city buildings, but then the refuse of life will have been swept out of them and they will be clean, morally and physically.

But why multiply words? Altruria, the kingdom of love, the temple in which there is no concern for others, is already established. Buddha surveyed it, Socrates indicated where the center of gravity must fall, Jesus set some of the corner stakes, the faithful and loving ever since have worked upon its walls, which are made of loving souls, and, desperate as the battle may seem, there is no doubt as to where the victorious banners will at last wave. It will be over the grave of selfishness, and the lilies of peace will bloom among the tombs of greed. This venture by the Golden Gate, this garden of love in the land where thousands perished in their search for the yellow dust, is not a venture born in the cracked brain of some fanatic; it is not the child of discouraged pessimists. These great dreams which in modern times have been projected in the guise of romances, hoping that thereby they would be read by those who would otherwise shun them (because this is the age of the novel), are born out of an eternal law as inevitable as gravitation and as sure to triumph as are the planets to keep their orbits. The world is going that way.

"Where our vanguard rests today
Our rear shall rest tomorrow."

Col. Higginson was perfectly right, he put the sober conclusions of science into measured lines, when he said:

"Some day, by laws as fixed and fair
As guide the planets in their sweep,
The children of each outcast heir
The harvest fruit of time shall reap.

The peasant brain shall yet be wise,
The untamed pulse grow calm and still;
The blind shall see, the lowly rise,
And work in peace Time's wondrous will.

Some day, without a trumpet's call,
This news will o'er the world be blown
'The heritage comes back to all!
The myriad monarchs take their own."

At Altruria we were summoned to dinner by the mellow notes of a bugle. The lady with whom I was talking at the time burst into tears with the first notes, and she said, "I have not yet been long enough here to accustom myself to the notes of that bugle without losing control of the tear fountains. All through the ages the bugle has been the instrument of war. It has ever called to strife and struggle, and when I hear it here it seems to say, 'Peace has come! The rush of selfishness is o'er! The joy of helpfulness has come!'" It may be, O friends, that the way of the Californians is too short-sighted and inadequate, but the bugle of this closing decade of the Nineteenth century calls for peace on love lines, for knowledge on service lines, for human helpfulness where the foremost will have a care for the hindmost; where the favored will find their sweetest fellowship with the unfavored; the fortunate will find the joy of their fortunes in the ability it gives them to alleviate the misfortunes of others. O, it is coming, friends, it is coming. Let us work for it.

"'Tis coming up the steep of Time,
And this old world is growing brighter!
We may not see its Dawn sublime,
Yet high hopes make the heart throb lighter!
Our dust may slumber under-ground
When it wakes the world in wonder;
But we have felt it gathering round!—
We have heard its voice of distant thunder!
'Tis coming! Yes, 'tis coming!

"Creeds, Empires, Systems, rot with age,
But the great People's ever youthful!
And it shall write the Future's page
To our Humanity more truthful;
The gnarliest heart hath tender chords
To waken at the name of "Brother!"
'Tis coming when these scorpion-words
We shall not speak to sting each other.
'Tis coming! yes, 'tis coming!

"Fraternity, Love's other name!
Dear, heaven-connecting link of being;
Then shall we grasp thy golden dream,
As souls, full-statured, grow far-seeing:
Thou shalt unfold our better part,
And in our life-cup yield more honey;
Light up with joy the Poor Man's heart,
And Love's own world with smiles more sunny!
'Tis coming! yes, 'tis coming!"

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—There is a God in every man and it is for us to let him speak and to hear him.

Mon.—Man must choose the highest; he has no peace or honor in his own eyes save as he does.

Tues.—It is the thought of humanity that makes us human.

Wed.—The human is developed in us according as we seek only that good for ourselves which is consistent with the good of all.

Thurs.—There is no genuine refinement that does not consist with a fine respect for the rights of others.

Fri.—Who will allow that confession is only a childish virtue.

Sat.—A man's glory is that he has a will of his own, and yet can make that will conform with the requirements of a perfect law.

—*Wm. Salter.*

A Crawfish Builder.

BY RUTH RAY.

In the "Home" department of last week's NEW UNITY is a little story entitled "A Wildwood School," which reminds me of an hour in Louisiana spent in watching a shy litle crawfish build his fortification. These little fellows—such dainty morsels to the colored folk and to the equally greedy domestic fowl—are far too wary to do their work in the day time, save in remotest places, but busy themselves very industriously at night, often causing the most disastrous results by boring through the levees below the surface of the Mississippi, and flooding vast areas most unexpectedly. But, mischevious as they are, I have watched by the hour from behind vine or thicket their precise and skilful methods with interest and amazement.

So far as I have observed, they are not communal in their habits, but work separately, each building for himself. First he comes dodging from a little hole in the ground, and, looking very cautiously around and finding the coast clear, begins operations at once by grasping a bit of clay or mud in his front claws, so very like two tiny hands, then moving backward until he reaches his abode lets himself down carefully and place his load on the edge, holding with one hand and with the other smoothing and patting till the thing is quite to his liking; then, after more furtive glances around, off he starts again for another ball, coming back as before, depositing alongside of the first, adjusting and patting outside and in, and so repeating his trips until he has a chimney for himself fully a foot in height, and perfect in construction as a bricklayer could build a house; and so cautious, so persistent, so human like in his toil. In my interest I forgot its power for harm, and thought only how even a crawfish may teach us lessons of industry and perseverance. And, watching and musing, I fancied this tiny creature was an embryo human soul, maybe, struggling on its upward way to a better realm than muck and mire. Who shall say? Verily, there are "sermons in stones," and is not *God* in everything?

A Priceless Hat.

Not in some showy window-case,
This priceless hat I sing,
Weighed down with ribbons, plumes, and lace,
And tipped with jeweled wing;
Nor on the head of some fair maid
Is this chapeau in pride displayed.

It lies upon the kitchen floor,—
An old straw hat, well worn:
Its ribbon band is white no more
Its crown is rent and torn;
And on one side two quills appear,
Robbed from the barnyard chanticleer.

Up-stairs upon the trundle-bed,
Fatigued with overplay,
There lies the weary golden head
I watch, the livelong day,
'Neath that straw crown bob down and up,
Like some wind-shaken buttercup.

This old straw hat shows on its band
Five tell-sale spots of soil
Made by the grimy little hand
Fresh from the mud-pie toil,
And clinging to the open tear
I see a snarl of yellow hair.

So while you search through shop and store
To find a costlyhat,
I lean and pick one from the floor,
More precious far than that;
Though jeweled pins on yours appear,
This golden snarl makes mine more dear.

—*Ella Wheeler Wilcox.*

The Physical Strain Involved in High Speeds.

The exaction that modern railroad speed makes on the physical stamina of railroad men is demonstrated in the fact that seven engineers are required to take the Chicago flier out and seven back. The running time between New York and Chicago is twenty-four hours, and the average speed is forty-eight miles an hour. Each engineer and engine runs three hours. Machine and man return with a slow train to their starting point to relieve the strain on both. Then the engineer is given forty hours' rest before he goes on the flier again. This rest is absolute, no work of any kind being required of the engineer. Though the average speed is forty-eight miles an hour, the locomotive must at some points be driven at sixty or more. The physical strain on the men in the cab at those bursts of speed is something terrible. The engineer has fifty things to look out for, and is shaken and swayed all the time. The fireman is constantly feeding the insatiate furnace. On the run of the Empire State express, three tons of coal are shoveled from the tender into the furnace between New York and Albany. It is not wonderful that the engineers of this train are given alternate days for rest and recuperation. Fast travel not only wears out rails and machines, but human creatures' lives.—*Boston Transcript.*

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OUTLINE PROGRAM
—OF—
AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

To be Held at Sinai Temple, Chicago, June 4, 5 and 6, 1895.

Tuesday, June 4th, 8 P. M., Dr. Hirsch presiding. Opening address by the President, Dr. Thomas, and the following messages concerning the tendency to unite, the things held in common and the things we can do together: from the Universalists, Rev. Marion D. Shutter, of Minneapolis; from the Independents, Rev. F. E. Dewhurst, Indianapolis; from the Ethical Culture Society, W. L. Sheldon, St. Louis; from the Unitarians .....; from the Jews, Rev. Joseph Stolz.

Wednesday morning, 9:30 A. M. The Congress will organize for work, when, in addition to the officers' reports, there will be reports by the standing committee on Missionary work, presented by Rev. A. W. Gould, and discussed by Rev. A. N. Alcott, of Elgin, Ill.; Mrs. Alice Ball Loomis, of Richland Center, Wis.; Rev. Geo. B. Penny, of Chicago; Alvin Joiner, Esq., of Polo, Ill.; Rev. A. G. Jennings, of Toledo, O., and others. Also reports on Publications and on the adoption of the By-Laws provisionally adopted a year ago.

Wednesday afternoon, 2 P. M. Dr. Orello Cone, President of Buchtel College, on "The Higher Criticism and Its Ethical Relations," followed by a discussion opened by Dr. Hirsch. Dr. Paul Carus on "The Attitude of Religion to Science," followed by discussion.

Wednesday evening, 8 P. M. "The Uses and Abuses of Wealth," by Rev. George D. Herron, of Iowa College, Grinnell, Ia., followed by Dr. J. M. Pullman, of Lynn, Mass., and others.

Thursday morning, 9:30 A. M. "The Policy of the Liberal Congress: How far can the liberal denominations be federated? Where Federation is impossible, what still remains for the Congress to do?" Discussion opened by Rev. Arthur M. Judy, of Davenport, followed by five-minute addresses by Rev. J. H. Palmer, of Cedar Rapids, Ia.; Rev. Sophie Gibb, of Dubuque, Ia.; Rev. J. L. Dunean, of Streator, Ill., and others. "The Interchange of Ministerial Courtesies Across Theological Chasms," introduced by Rev. John Faville, Pastor Congregational Church, Appleton, Wis., followed by Rev. B. R. Bulkeley, of Chicago; Rev. W. D. Simonds, of Madison, Wis., and others. The session to close with the election of officers and other business.

Thursday afternoon, 2 P. M. A symposium. Twenty minute addresses on "The Ethical and Religious Content in Modern Art, Literature, Drama, Politics, Public Schools, the Press, etc." Names of speakers to be announced later.

Thursday evening, 8 P. M. Address by Rev. Dr. Alfred Momerie, of London, on "The Essentials of Religion," followed by other speakers and a social reunion in the parlors of the Temple.

The Liberal Field.

Freedom, Fellowship and Character in Religion.

Directors' Meeting of the American Congress of Liberal Religious Societies.

The Directors of the American Congress of Liberal Religious Societies held a meeting at 175 Dearborn Street, Chicago, May 13th, 1895, at which Doctors Thomas and Hirsch, and Reverend Messrs. Gould, Judy, Alcott, White and Jones, Mrs. Woolley, Miss Bartlett and Miss Stafford were present. Rev. A. N. Alcott and Miss Caroline J. Bartlett were appointed as delegates to represent the Congress at the Free Religious Association in Boston during the last week in May, and the details of the program for the approaching annual meeting were further discussed. The General Secretary was instructed to perfect and publish the program on lines indicated.

Adjourned. JENKIN LLOYD JONES,
General Secretary.

The Woman's Western Unitarian Conference.

The Conference was opened by the president with a strong, earnest word of greeting. Unfortunately our secretary, treasurer and post office mission director had been called east by serious illness in her family before her reports were prepared, but too late to delegate the work to another.

A poem sent by Mrs. Alice Williams Brotherton was read by Mrs. Gould, after which business was taken up and the following resolutions unanimously adopted:

Whereas, the withdrawal of a certain number of the members of this Conference from its active support, that they might be better able to work with other organizations, and the growing conviction on the part of another element in our constituency that the principle of separate women's organizations in Western Unitarian religious activities is false, together with the general monetary stringency of the times, renders it impracticable for this Conference to further prosecute its work,—

Therefore, be it resolved that its activities be suspended, and that its members be urged to direct their energy and contributions to the maintaining of the same work through the instrumentalities of the Western Unitarian Conference,—to help which we came into being, with which we have always worked, and in the interest of which we now suspend our separate activities.

Resolved, that the officers of the Conference be instructed to solicit continued support of its members until all incurred obligations are met, further action to be determined by the developments of the future.

Resolved, further, that in view of the above circumstances the present board of officers be continued with power to fill vacancies.

To meet the deficit in the treasury the following sums were subscribed:

Church at Moline	$ 5 00
Rev. Ida C. Hultin	10 00
" Caroline J. Bartlett	5 00
Mrs. Fannie J. Howe	5 00
All Souls Church	10 00
Mrs. S. C. Ll. Jones	5 00
" Bromell	2 00
" R. H. Doud	1 00
" Dean Bangs	1 00
" F. Kneeland	1 00
" T. B. Brown	1 00
" M. H. Lackersteen	1 00
" A. W. Gould	1 00
Miss Mary Ll. Jones	1 00
" H. E. Brown	1 00
" Cora Brown	1 00
" F. L. Roberts	1 00
" Dora Hanssen, (Davenport, Ia.)	1 00
" Wilcox	1 00
Mrs. Elliott, Hinsdale	1 00
" Butler, Oak Park	1 00
" Wadsworth, Davenport	1 00
" Delano	1 00
" Young	1 00
" Ayers	1 00
" Mary Ayers	1 00
" Bishop	1 00
" Huston	1 00
" Graham	1 00
" Goodale	1 00
" J. E. Roberts	1 00
" C. P. Woolley	1 00
" Wanzer	1 00
" Colburn	1 00
" J. R. Effinger	1 00
Collection	3 08
	$ 73 08
From sale of pamphlets contributed by Mr. Jinda Ram, representative of the Society for the Education and Liberation of the Women of India	1 25
	$ 74 33

Subscriptions to be paid in during the year:

Mrs. Babbitt	$1 00
Miss Bartlett	1 00
Mrs. F. B. Williams	3 00
" Van Der Vaart	1 00
" Gould (additional)	1 00
Miss Mary Ll. Jones "	5 00
" Wilcox "	1 00
Mrs. Wanzer "	1 00
" F. J. Howe "	5 00
" C. P. Woolley "	10 00
	$29 00
	$ 103 33

Further contributions to the Women's Western Unitarian Conference may be addressed to Mrs. S. C. Ll. Jones, 175 Dearborn St.

Western Unitarian Conference Treasurers' Report.

I beg to submit the following as my report as treasurer for the year ending this date:

RECEIPTS.

Balance on hand May 16th, 1894 per cash book	$ 303 20	
From Churches.		
Baraboo, Wis., Free Congregational Society	$ 5 00	
Boston Church of the Unity	100 00	
Chicago All Souls Church	200 00	
Chicago Third Unitarian Church	60 00	
Chicago Unity Church	85 00	
Cleveland, Ohio	100 00	
Evanston, Ill	10 00	
Geneseo, Ill	20 00	
Geneva, Ill	20 00	
Grand Haven, Michigan	10 00	
Grand Rapids, Michigan Unity Church	10 00	
Hillside, Wisconsin	10 00	
Kansas City, All Souls Church	25 00	
Kalamazoo, People's Church	15 00	
La Porte, Indiana	10 00	
Luverne, Minn	10 00	
Milwaukee, Wis	30 00	
Rochester, N. Y	50 00	
Sheffield, Ill	10 00	
Sioux City, Iowa	10 00	
St. Louis Church of the Unity	186 00	
St. Cloud, Minn	7 03	
St. Paul, Minn	17 56	
Unitarian Church, Quincy, Ill	20 00	
Chicago First Church	35 00	
Davenport, Ia	20 00	
Des Moines, Ia	10 00	
Hinsdale, Ill	50 00	
Humbolt, Ia	10 00	
Janesville, Wis	10 00	
Moline, Ill	10 00	
Quincy, Ill	20 00	
Washta, Ia	4 25	
St. Joseph, Mo	10 00	$1199.84
From Individuals.		
Mrs. E. T. Leonard, Chicago, Ill	$ 5 00	
Rev. G. B. Buckley, Sturgis, Mich	5 00	
Rev. W. M. Backus, Alton, Ill	1 00	
Mr. J. D. Ludden, St. Paul, Minn	25 00	36 00
From Interest.		
Interest on endowment fund	1077 63	
Frothingham fund	98 00	1175 63
From Payments on Back Indebtedness.		
Rev. Caroline J. Bartlett	35 00	
Rev. J. V. Blake	55 00	
Rev. J. R. Effinger	45 00	
Rev. A. W. Gould	55 00	
Rev. J. L. Jones	55 00	
Davenport Society	50 00	
Mrs. J. C. Learned	55 00	
J. W. Ludden	55 00	
Sioux City Society	55 00	
Mrs. C. P. Woolley	55 00	
Mr. James Van Inwagen	55 00	570 00
From Bills Payable.		
Borrowed on note of Conference to State Savings Loan & Trust Company, Quincy, Ill., dated August 10th, payable in one year, at 6 per cent semi-annually, with twelve bonds of $100 each, of the Frothingham fund as security		1000 00
To rent from Unity Publishing Committee		25 00
To rent from Bloch & Newman		100 00

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I beg to report that the C. B. & Q. bonds to the par value of $3,000, constituting the Frothingham Fund, still belong to the Association; pledges of the same have been made to secure the note of Rev. F. L. Hosmer, and the State Savings Loan and Trust Company; the residue are in the treasurer's hands.

All of which is respectfully submitted.

WM. MCFADON,
Treasurer.

Chicago, May 15th, 1895.

Subscribers to the Deficit of the Western Unitarian Conference.

The following individuals and societies volunteered to give the sums set against their names towards the deficit of about $2,000. There may be some mistakes in the names. If so, it is to be hoped that corrections will be sent to the secretary of the Western Unitarian Conference, 175 Dearborn street. The money not already paid can be sent to the same address. The order in which the contributions were made has been preserved:

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New Orleans, La.

Rev. Dr. Max Heller delivered a sermon in the Unitarian church Sunday last on "Moral Indolence." The pastor of the Unitarian church is Rev. Walter C. Peirce. This is the fourth invitation extended to and accepted by Dr. Heller to lecture before this congregation. Dr. Heller not only preaches but conducts the whole service. This may appear srrange to some, who do not know that the mention of the name of Christ does not once occur during the entire Unitarian service.—*Jewish Exchange.*

Peoria, Ill.

We recently noticed that Rev. Mr. Eisenberg, the rabbi at this place, had tendered his resignation for theological reasons, it being supposed that he was too progressive in his views to meet the convictions of some of his members. But we learn from local papers that "the most representative and the largest meeting ever held in the Jewish congregation" took place soon after, and that Rabbi Eisenberg, with a unanimity gratifying to all concerned, was asked to remain. The local paper further says:

"Of all those called to the sacred desk who have administered the law according to the tenets of modern Judaism, he is without doubt the most learned, the most eloquent and the boldest. In enunciating his belief no creed stands in his way, no tradition bars his progress, no superstition muzzleshis tongue. It is to the credit of his supporters that they have recognized this, and, while they have not always relished his smashing of idols, they have accepted it, and have come to his support in spite of what they regarded as proper protests against his going too fast. It is not too much to say, however that the influence which the rabbi exerted upon those outside of his congregation has been the deepest and the widest felt. Here is a man equipped at all points. Armed with the best that modern schools can teach, able to hold his own with the best, and yet insisting that modern Judaism is the religion of humanity, and that it has outstripped all its rivals on the humanitarian basis. Such doctrine is a revelation to many who fancied that Judaism was simply a series of revolting and barbarous rites depending upon the knife for elucidation and ready to go back to the slaughter of beeves and pigeons to elucidate its teachings as soon as an altar can be prepared. The rabbi has dissipated the mists of prejudice and has opened the eyes or many of our foremost thinkers."

We congratulate both the congregation and the rabbi on thus coming to the larger sense and deeper appreciation of the great things that are fundamental always, the inclusive things. Many things are misunderstood for want of agitation and discussion.

Cincinnati.

The regular monthly meeting of the Cincinnati Section of the Nationat Council of Jewish Women was held Sunday before last in the vestry rooms of the Mound Street Temple. It was the last joint meeting until the 1st of October. The several circles will continue their work until June 1. Sunday's meeting was of unusual interest to its members, as the subject of an employment bureau was in turn discussed and voted upon. The result was the decision to accept the kind offer of the Kitchen Garden to establish the Women's Employment Bureau in their rooms for the present. It will be conducted by Mrs. Louise Mannheimer's circle. The Council is not yet prepared to take up the matter of the Woman's Exchange, as proposed by Mrs. S. B. Sachs. In the fall they hope to do so. The Council was then addressed by Prof. Hubbard of Cornell University, on Social Settlements and their good work. The Rev. Dr. Mielziner delivered the religious address, "The Talmud." Both addresses were highly appreciated by the audience.

Humbolt, Ia.

The *Humbolt County Independent* gives a full report of the annual meeting of Unity Church. There were more than three hundred present and much enthusiasm was expressed. The reports on the different branches of work showed the church to be in a very flourishing condition. The Ladies' Society had raised over $200 besides other work. The Sunday School reported an increased attendance; and the church report showed that Mr. Byrnes had delivered over 96 sermons and lectures during the year. Mr. Byrnes resigned his charge, to take effect the first Sunday in June, and L. Stevens Sharp was chosen to express the feelings of the society which ended in the following tribute:

"It has fallen to me to attempt to voice the sentiment of the church and society in the acceptance of the resignation of our pastor, Rev. T. P. Byrnes; to express in a few brief words our appreciation of what he has done during the past five years, to try to give utterance to the sorrow felt as we anticipate the loss to us when he shall have gone to labor in another field.

We wish to express our appreciation of the eloquent, earnest, practical sermons he has given us from Sunday to Sunday; our appreciation of the interest he has shown in all plans for the improvement of the town and the betterment of its people, and for the upbuilding of God's Kingdom here and elsewhere; our appreciation of and regard for his integrity of purpose, his pure life and noble character, not only as a minister, but

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OF THE

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OF

Liberal Religious Societies,

Held at Chicago May 22, 23, 24 & 25, 1894.

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We hope their new home will be within easy visiting distance, so that it will be no unusual occurrence to see our pastor in his accustomed place in the pulpit, and not only that, but his wife and little ones our frequent guests. We assure them, one and all, a hearty welcome, not only from the few who are always ready to entertain the minister, but there will be a score and more of our homes waiting with the latch string out to share with them our best cheer.

They will carry with them to their new work, wherever it be, the deep regard of the entire church and community; our earnest hope and wishes will follow them that their lives may be prosperous and successful, that they may have broader fields of usefulness as the years go by, and increased courage, wisdom and strength to meet the greater demands made upon them by their enlarged opportunities; and may God's best blessings be showered upon them and theirs throughout life's journey.

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Correspondence

EDITOR OF THE NEW UNITY:

I have a favor to ask, to which I must preface a little story. You know that in our "People's Church," which you helped to dedicate a few months ago, there is what they have been pleased to call the "Stone Parlor," dedicated to me; and the best use I have been able to make of it and the elegant piano, the gift of Mrs. Clara McAdow, of Detroit, and that from which I have derived the most pleasure, is to entertain therein and therewith what we call the colored, or "Frederick Douglas Club." It has existed some three months, and it meets every Tuesday evening in the "Stone Parlor" of the "People's Church." It has gone on so long now that I think it may be considered an assured success. It consists of both men and women, young and middle-aged, and every evening seems to me an improvement on the last. Quite a pathetic circumstance occurred at our last meeting, or one over which I could but shed some few tears, and about which I am tempted to tell THE NEW UNITY. There are a few white women, helpers in every good cause, who are always present to help this newly-formed club—to say some good word or to read some good item which they have picked up during the week for the club's encouragement. In the discussion of a subject which bore upon the difficulties which the colored people are obliged to contend with in trying to educate and elevate themselves and their race, one of these ladies remarked "that people who aimed at rising to any position whatever must make themselves necessary to the place they aimed at." After she spoke several young men and young women arose in rapid succession, telling in-

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cidents of their own experience in seeking to rise to some station above the lowest drudgery of life—of their application for this and that place of business for which they were as well educated as the young women usually filling such places, but from which they were promptly shut out for the reason that if a colored person were introduced there all those at present employed would leave at once. Therefore their application was met with a prompt refusal. Among those who rose to speak was a fine looking young colored man, whom I should never have suspected of belonging to the colored race had he not come in and taken his seat with other young colored men. He said: "I have, I think, natural tastes that would fit me to excel as a machinist if I could have found a place to properly learn the business. I made many efforts to get a position to learn the trade before I gave up and went into my present business; at last I went to ——— (the largest establishment in the city). I looked over the shop and saw what the workmen were doing. I felt perfect confidence in myself that I could do as well as any man I saw there at work and could render myself as useful as any one that I saw in the shop; I went to the manager, stated my case and made application for a place; and though they wanted extra men—had advertised for them—I was promptly refused. I ventured to ask why, and was plainly told that they could not take me on account of my color—that the men would leave if a colored man was introduced among them; and I tell my story," he continued, "in order to ask if any one here can tell me *how*, under such circumstances, a man can *make himself necessary*—so as to succeed in any business beyond those lower employments assigned to us. The papers will not say a word for us, nor the pulpits in the churches—nobody will dare speak a word for us." (Here I ventured to throw in the remark that the People's Church dared speak for the colored man and woman as well as for any one else.) "Yes," "yes," was responded on several sides, "and give us a place for our club to meet in, and we are thankful for it."

As he sat down, a young woman arose and said: "Since drudgery seems to be assigned to us above all others of the human race, I want to recommend to every member of this club to read and own, that they may get others to read, that little booklet, 'Blessed be Drudgery.' I want they should not only read it but have it as their own, and get every one of our people to read it." She was glad it had fallen into her hands and she had been told that copies like the one that had come to her were only a penny each, and she wished that copies enough might be sent for to furnish every member of this club with one. And coming to me after the club she said she was ready with the money to pay for them. I wonder if Mr. Gannett has ever known his little booklet put to a more blessed use, or one that could give him more pleasure. So now, if "Unity Publishing Committee" still publishes and has on hand 50 copies of the penny edition of this precious little booklet, please dispatch them to me,—if possible, so that they may be received for distribution at next Tuesday's club meeting, and the price will be forthwith remitted.

It may be interesting to the readers of THE NEW UNITY to know the particular object of the "Frederick Douglas Club"; for the members say they mean to work for the establishment of such clubs all over the state and country; they believe they are just the means called for at present, above all others, for the education of the colored people in all our cities and villages. Well, the second article in the "Kalamazoo Frederick Douglas Club"

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is: "The object of this club is the encouragement and promotion of intellectual, moral and social culture and inquiry among our people, and especially to promote a spirit of mutual helpfulness to higher and better ways of living. And to this end it shall be one of the primary objects of this association to gain all available information respecting the condition of our race in every part of our country, and to afford such helpful aid as may be in our power."

There have been many interesting occurrences in our "Frederick Douglas Club" which have given us glimpses into the inner life of our colored people, many that would be encouraging for the formation of similar clubs in other places, of which I may tell the readers of THE NEW UNITY at some other time. L. H. STONE.

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School of Applied Ethics.

The complete program of the Fourth Summer Session of the School of Applied Ethics, which has just been issued, offers an important and attractive list of subjects and lecturers. The session is to be held as heretofore at Plymouth, Mass., a town rich in historic associations, which, with its opportunities for sea-bathing and its close proximity to Boston, make it admirably adapted for such a summer gathering.

The session begins Monday, July 8, and continues five weeks. There will be four departments: Economics, Ethics, Education and History of Religions. The following are some of the subjects to be treated.

In the Department of Economics Prof. Clark, of Amherst, is to give five lectures on the relation of Economics and Politics; Prof. Adams of the University of Michigan, a course on the Relation of Government to Industry and another on Taxation,—its Political, Industrial and Social Significance; Prof. Jenks, of Cornell, is to make a Comparative Study of Industrial Legislation; Prof. Hadley, of Yale, considers the Misunderstandings about Economic Terms; and Prof. Gould, lecturer in Johns Hopkins University and recently appointed Professor of Statistics in the University of Chicago, gives five lectures on Industrial Labor in Europe and the United States.

In the Department of Ethics Prof. Felix Adler is to give a course of lectures on the Ethical Aspect of Various Labor Problems, such as Boycotts, Strikes, Arbitration, Socialism and the Family, Trades Unionism, etc. Mr. Stimson, a prominent lawyer of Boston, gives a course on the Effect of Modern Economic Development upon the Interpretation of the Law; Mr. Sheldon, of St. Louis, lectures on Methods of Social Reform; and a course on the Referendum in Europe and the United States is announced.

In the Department of Education, a week is to be devoted to various subjects relating to the Education of Women, and another week to the Organization of Education in its different aspects. Ten prominent educators are announced to give lectures in this department.

The Department of History of Religions will be devoted to a study of some religious tendencies of the day. Tendencies of Thought in the Different Churches will be presented by Prof. Nash, of the Cambridge Episcopal Theological School, Rabbi David Philipson, of Cincinnati, Dr. Henry Hartshorne, of the Society of Friends of Philadelphia, Rev. S. M. Crothers (Unitarian), of Cambridge, Rev. H. L. Wayland, editor of the *Examiner*, Rev. A. E. Dunning, editor of the *Congregationalist*, and others; the Relation of Religion to recent Psychology and Philosophy, by Prof. Ladd, of Yale University; Religion in Literature in Different Countries since 1850, by Mr. Lovett, of the University of Chicago, Prof. Huff, of the University of Vermont and Professors Francke and Baker, of Harvard University; the Problem of Church and State in France, Germany, Italy, England and the United States by Rev. Dr. Wayland, Prof. Emerton, of the Harvard Divinity School, Prof. Cohn, of Columbia College, and Prof. Marsh, of Harvard.

A series of Sunday afternoon lectures by distinguished speakers will be one of the attractive features of the session.

The detailed program may be had by any one upon application to the secretary of the school, S. Burns Weston, 1305 Arch Street, Philadelphia.

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The Study Table

IOLA, THE SENATOR'S DAUGHTER: A Story of Ancient Rome (about 24 B.C.). By Mansfield Lovell Hillhouse, LL. B. New York and London: G. P. Putnam's Sons. Pp. 501; $1.25.

The attractive appearance of this book predisposes the reader in its favor. Mr. Hillhouse sets forth in the preface his purpose "to present a life-picture of the business classes in ancient Rome about nineteen centuries ago, and to show the remarkable manner in which history is repeating itself in modern cities, such as New York." The first part of the author's task has been well accomplished. The story displays careful historical research and close attention to all details of the setting. What it lacks is atmosphere. Ovid, Virgil and the Senator's beautiful daughter do not live before us. Modern figures and traits seem only to be masquerading under classic names and garb. There has been a conscientious effort to show the elements of human nature as the same in all ages, but the real depths that are revealed to us as unchanged and abiding in such histori-

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cal novels as Kingsley's "Hypatia" and Ebers's "Uarda" are in these pages scarcely touched at all. There is much rhetoric, and that not always in the most approved English. A lighter vein might be better suited to this author's style. H. B. B.

PERSONALITY, HUMAN AND DIVINE. Being the Bampton Lectures for the year 1894. By J. R. Illingworth, M. A. Macmillan & Co. Pp. xv, 274; $1.75.

As an argument for the personality of God this is an interesting effort. It is not an appeal to the authority of Scripture or church dogma, but to the higher insight of man in his ascent from ignorant ages to ages of privilege. It offers much to support faith in God as a being who is "essentially, eternally, absolutely love". The remarkable thing about the book is the sophistry by which the dogma of the Incarnation is brought into the scheme of thought, but the meaning given to the Incarnation is one that was unknown to the whole period in which the dogma was shaped. According to our author, who is either blind to the history of doctrine or set free from it by his Hegelian philosophy, the Incarnation was a revelation of God as personality (pp. 192, 205). This is not Athanasian doctrine at all, and it reverts to something like the idea of Justin with interests of thought entirely foreign to the age of Justin. As usual it is the demand for infallibility that makes the Incarnation a necessity for religion. When we look for the author's understanding of Incarnation as revelation, we find a remarkable facility in the art of reasoning. Jesus in his teaching of love showed men the central principle of their nature, and in his life he was essentially and absolutely love. Henceforth love was the only category for thinking of God, owing to the necessary anthropomorphic law of thought. "And how could such love be proved except by sacrifice." Thus the followers of Jesus gradually came to the conviction "that Jesus Christ was more than human; was the son of God; was God offering himself in sacrifice for man." The reader to whom this is a stringent process of thought should sign the Nicene creed at once. The secret of Christianity's power is not, we are told (p. 199), its faith in the loving Fatherhood of God, but the *proof* of it by the Incarnation. This is rationalism of the most objectionable type. F. A. C.

A WOMAN OF IMPULSE. By Justin Huntly McCarthy. New York and London: G. P. Putnam's Sons. Paper; 50 cents.

A lover of the old romance, in which nothing is "too good to be true," will doubtless take pleasure in "A Woman of Impulse." The story moves along quietly and easily and makes no pretense of being in sympathy with the stern realism so much in vogue at present. It admits the divine possibilities of chance; delights in the caprices of a decidedly unusual young woman; introduces a bit of melodrama for scenic effect; and ends, like the dear old fairy tales of long ago, in happiness.

It may not be utterly true to the details of the life of any individual; perhaps now and then it goes beyond the limits of the probable. These slight departures, however, tending, as they do, to enhance the sunny side of life rather than the shadow, are at least efforts in the right direction, since they would fain restore to the world a little of the serenity and sweetness which, under the pressure of modern criticism and cynicism, are in danger of losing their rightful places among the affairs of men. A. R.

THINK FOR YOURSELF. Unitarian Leaflets, second series. London: Philip Green. Pp. 96; 1s.

A neat little book with inspiring statements of Unitarian faith by English and American leaders. There are few publications better fitted to show the reconstructive character of Unitarianism and the reality of its religious resources. Peculiar excellency and cogency belong to Dr. Thos. Eliot's "Religious Authority" and S. Fletcher Williams's "Building on Jesus Christ." The book is admirable for use in post office missions. F. A. C.

King David as a General.

A very interesting study on this subject was laid before the French Académie des inscriptions et belles lettres by the explorer and archæologist, M. Dieulafoy. In reviewing the tactics employed by David in his warfare against the Philistines, the learned scholar accords him the highest praise. He calls him not only the greatest strategist among the Israelites, who successfully kept the enemies of the kingdom at bay, but he considers that David invented and employed tactics against the Philistines which have been imitated by modern warriors with marked success.

M. Dieulafoy has discovered the scene of King David's operations in the Valley of Rephaim, when by his rapid change of movements, as described in the Bible, he completely upset all the calculations of the Philistines, and not only gained the victory over them for that day, but compelled them to accept very hard terms of peace. His tactics were the following: He brought forward his flank, then made a rapid change of front, and so entirely shut in the left side of the Philistine ranks that they fell an easy prey to his men. These, says M. Dieulafoy, were precisely the same movements as were used in the year 1714 by Frederick II. at Mollwitz, and again in 1757 at Rossbach, and they were again employed with such signal success against the Austrians at Austerlitz. The manœuvers employed at Rephaim were, so far as we have any record of military display, entirely new, and we must, therefore, give the whole credit of their ingenuity to David.

The shepherd king here displayed not only remarkable powers of thinking out his plans, but he must have possessed great skill in the training of troops, to have brought them to the required stage of obedience and promptitude of action. We need not wonder, in the light of these extraordinary gifts, that he should have succeeded in his campaigns and in establishing the kingdom of Israel firmly in the midst of its enemies. In examining the district, M. Dieulafoy has come to the conclusion that David used every natural advantage which the country afforded, and lost no point which could have proved of help to him in his position. His communication was of the deepest interest to the members of the Académie, who were made thoroughly acquainted with the topography of the valley by maps and drawings which the explorer laid before them. It would be well if M. Dieulafoy would embody his communication in some permanent form which might be made available to those outside the circle of the Académie.

Announcements

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

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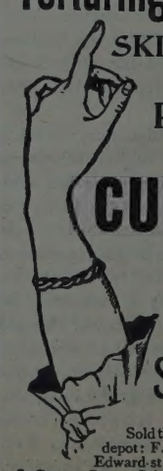

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